

## The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبا



*In the name of Allah: the Compassionate, the Merciful*

# سورة سبا

## SABA

### Name

The Surah takes its name from verse 15 in which the word *Saba* has occurred, which implies that it is the Surah in which mention has been made of Saba (i. e. the Sabaeans).

### Period of Revelation

The exact period of its revelation is not known from any reliable tradition. However, the style shows that it is either the middle or the early Makkan period. If it is the middle period, it was probably its initial stage when the persecution had not yet become tyrannical and the Islamic movement was being suppressed only by resort to derision and ridicule, rumor mongering, false allegations and casting of evil suggestions in the people's minds.

### Theme and Subject Matter

The Surah deals with those objections of the disbelievers, which they were raising against the Holy Prophet's message of *Tauhid* and the Hereafter, and about his Prophethood itself, mostly in the form of absurd allegations and taunts and mockery. These objections have been answered, sometimes by citing them and sometimes without citing them, and the discourse itself shows which objection is being answered at a particular place. The answers mostly take the form of instruction and admonition and argument, but at some places the disbelievers have been warned also of the evil consequences, of their stubbornness. In this connection, the stories of the Sabaeans and the Prophets David and Solomon have been related to impress this lesson: "You have both these historical precedents before you. On the one hand, there were the Prophets David and Solomon, who had been blessed by Allah with great powers and such grandeur and glory as had been granted to hardly any people before them. In spite of this, they were not proud and arrogant, but remained grateful servants of their Lord. They were never rebellious. On the other hand, there were the people of Saba, who, when blessed by Allah, became proud, and were consequently so thoroughly destroyed and dispersed as to be remembered only in myths and legends. With these precedents in view, you may see and judge for

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yourselves as to which bind of the life is better: that which is built on belief in *Tauhid* and the Hereafter and the attitude of gratefulness to Allah, or that which is based on disbelief and *shirk* and denial of the Hereafter and the worship of the world."

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الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۚ وَهُوَ الْحَكِيمُ  
﴿١﴾  
**الْخَيْرُ**

Who	الَّذِي	(are) to Allah	لِلَّهِ	All the praise and thanks	الْحَمْدُ
(is) in	فِي	All that	مَا	To Him (belongs)	لَهُ
(is) in	فِي	And all that	وَمَا	The heavens	السَّمَاوَاتِ
Are all the praises and thanks	الْحَمْدُ	(and) His	وَلَهُ	The earth	الْأَرْضِ
And He is	وَهُوَ	The Hereafter	الْآخِرَةُ	In	فِي
		All-Aware	الْعَلِيمُ	(is) the All-Wise	الْحَكِيمُ

Translit	<i>Al-Ḥamdu Lillāhi Al-Ladhī Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa Lahu Al-Ḥamdu Fī Al-'Ākhirati Wa Huwa Al-Ḥakīmu Al-Khabīru</i>
AhmedAli	سب تعریف اللہ ہی کے لیے ہے جو کچھ آسمانوں اور زمین میں ہے سب اسی کا ہے اور آخرت میں بھی اسی کے لیے سب تعریف ہے اور وہ حکمت والا خبردار ہے
Jalandhry	سب تعریفِ خدا ہی کو (سزاوار) ہے (جو سب چیزوں کا مالک ہے یعنی) وہ کہ جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے سب اسی کا ہے اور آخرت میں بھی اسی کی تعریف ہے۔ اور وہ حکمت والا خبردار ہے
YusufAli	Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.
M.Khan	All the praises and thanks are to Allāh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.
Pickthal	Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.
Shakir	(All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۝ وَهُوَ الرَّحِيمُ  
الْغَفُورُ ﴿٢﴾

Goes	يَلْجُ	That which	مَا	He knows	يَعْلَمُ
And that which	وَمَا	The earth	الْأَرْضِ	Into	فِي
And that which	وَمَا	Of it	مِنْهَا	Comes out	يَخْرُجُ
The heaven	السَّمَاءُ	From	مِنْ	Comes down	يَنْزِلُ
Goes up	يَعْرُجُ			And that which	وَمَا
(is) the Most Merciful	الرَّحِيمُ	And He	وَهُوَ	To it	فِيهَا

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The Oft-Forgiving

الغَفُورُ

Translit	Ya`lamu Mā Yaliju Fī Al-'Arḍi Wa Mā Yakhruju Minhā Wa Mā Yanzilu Mina As-Samā'i Wa Mā Ya`ruju Fīhā Wa Huwa Ar-Rāhīmu Al-Ghafūru
AhmedAli	وہ جانتا ہے جو زمین میں داخل ہوتا ہے اور جو آسمان سے نکلتا ہے اور جو اس میں پڑھتا ہے اور وہ نہایت رحم والا بنتے ہو کچھ زمین میں داخل ہوتا ہے اور جو آسمان سے اترتا ہے اور جو اس پر پڑھتا ہے سب اس کو معلوم ہے۔ اور وہ مہربان (اور) بنتے والا ہے
Jalandhry	
YusufAli	He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto: and He is the Most Merciful, the Oft-Forgiving.
M.Khan	He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
Pickthal	He knoweth that which goeth down into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.
Shakir	He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِنَّكُمْ عَالِمُ الْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ

(3)

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And said	وَقَالَ
The Hour	السَّاعَةُ	Come to us	تَأْتِنَا	Will not	لَا
By My Lord	وَرَبِّي	Yes	بَلَىٰ	Say	قُلْ
(of) Unseen	الْغَيْبِ	All-Knower	عَالِمٌ	It will surely come to you	لَتَأْتِنَّكُمْ
From His knowledge	عَنْهُ	Escapes	يَعْزُبُ	Not even	لَا
In	فِي	(of) an atom	ذَرَّةٍ	The weight	مِثْقَالٌ
In	فِي	Nor	وَلَا	The heavens	السَّمَاوَاتِ
Less	أَصْغَرُ	Nor	وَلَا	The earth	الْأَرْضِ
Nor	وَلَا	That	ذَلِكَ	Than	مِنْ
In	فِي	But (it is)	إِلَّا	Greater	أَكْبَرُ
		A clear	مُبِينٍ	A book	كِتَابٍ

Translit	Wa Qāla Al-Ladhīna Kafarū Lā Ta'tīnā As-Sā'atu Qul Balā Wa Rabbī Lata'iyyānakum 'Alīmi Al-Ghaybi Lā Ya'zubu 'Anhu Mithqālu Dharratīn Fī As-Samāwāti Wa Lā Fī Al-'Arḍi Wa Lā'Aşgharu Min Dhālikā Wa Lā 'Akbaru 'Illa Kitābin Mubīnin
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AhmedAli	اور کافر کہتے ہیں کہ ہم پر قیامت نہیں آئے گی کہ دوہاں (آئے گی) قسم ہے میرے رب غائب کے جانے والے کی البتہ تم پر ضرور آئے گی جس سے آسمانوں اور زمین کی کوئی چیز ذہ کے برابر بھی غائب نہیں اور نہ ذہ سے پچھوٹی اور نہ بڑی کوئی بھی ایسی چیز نہیں جو لوح محفوظ میں نہ ہو
Jalandhry	اور کافر کہتے ہیں کہ (قیامت کی) گھری ہم پر نہیں آئے گی۔ کہ دوکھوں نہیں (آئے گی) میرے پورا دگار کی قسم وہ تم پر ضرور آکر رہے گی (وہ پورا دگار) غیب کا جانے والا (ہے) ذہ بھر چیز بھی اس سے پوشیدہ نہیں (نہ) آسمانوں میں اور نہ زمین میں اور کوئی چیز ذہ سے سے پچھوٹی یا بڑی ایسی نہیں ملکتہ روش میں (لکھی ہوئی) ہے
YusufAli	The Unbelievers say "Never to us will come the hour": say "Nay! but most surely, by my Lord, it will come upon you— by Him Who knows the unseen— from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than, that or greater, but is in the Record Perspicuous:
M.Khan	Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the unseen, it will come to you." not even the weight of an atom (or a small ant) or less than that or greater, escapes His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lauh Al-Mahfûz).
Pickthal	Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,
Shakir	And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book

لِيَجْزِيَ اللَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ 4

Believe	آمَنُوا	Those who	اللَّذِينَ	That He may recompense	لِيَجْزِيَ
Those (are)	أُولَئِكَ	Good deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
And a provision	وَرِزْقٌ	Forgiveness	مَغْفِرَةٌ	For whom (there is)	لَهُمْ
				generous	كَرِيمٌ

Translit	Liyajziya Al-Ladhîna 'Āmanū Wa 'Amilū Aṣ-Šāliḥātī 'Ulā'ika Lahum Maghfiratun Wa Rizqun Karīmun
AhmedAli	تکہ اللہ ان لوگوں کو جوادے جو ایمان لائے اور انہوں نے نیک عمل کیے انہیں کے لیے بخشش اور عزت والا رزق ہے
Jalandhry	اس لئے کہ جو لوگ ایمان لائے اور عمل نیک کرتے رہے ان کو بدلہ دے۔ یہی میں جن کے لئے بخشش اور عزت کی روزی ہے
YusufAli	That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."
M.Khan	That He may recompense those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizq Karîm (generous provision, i.e. Paradise).
Pickthal	That He may reward those who believe and do good works. For them is pardon and a rich provision.
Shakir	That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.

وَالَّذِينَ سَعَوا فِي آيَاتِنَا مُعَاذِيْنَ أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزِ الْاِلَّمِ ۝ 5

Against	فِي	Strive	سَعَوا	But those who	وَالَّذِينَ
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آیاتِ	رِجْزٍ	مُعَاجِزِينَ	Our Signs	آُولَئِكَ	Those
لَهُمْ	أَلَيْمٌ	عَذَابٌ	For whom (there is)	مِنْ	(of)
رِجْزٍ	أَلَيْمٌ	مُعَاجِزِينَ	Punishment		

Translit	Wa Al-Ladhīna Sa`aw Fī 'Āyātinā Mu`ājizīna 'Uлā'ika Lahum 'Adhābūn Min Rijzīn 'Alīmūn
AhmedAli	اور جنہاری آئتوں کے رد کرنے میں کوشش کرتے پھرتے میں ان کے لیے ذات کا عذاب ہے
Jalandhry	اور جنہوں نے ہماری آئتوں میں کوشش کی کہ ہمیں ہرادیں گے۔ ان کے لئے سخت درد دینے والے عذاب کی سزا ہے
YusufAli	But those who strive against Our Signs, to frustrate them for such will be a Penalty—a Punishment most humiliating.
M.Khan	But those who strive against Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment.
Pickthal	But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.
Shakir	And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.

**وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ**  
**الْحَمْدِ ۝۶**

Have been given	أُوتُوا	Those who	الَّذِينَ	And see	وَيَرَى
Is revealed	أُنْزِلَ	That what	الَّذِي	Knowledge	الْعِلْمَ
Your Lord	رَبِّكَ	From	مِنْ	To you	إِلَيْكَ
And it guides	وَيَهْدِي	(is) the truth	الْحَقُّ	It	هُوَ
(of) the Exalted in Might	الْعَزِيزِ	The Path	صِرَاطٍ	To	إِلَى
				Owner of all praise	الْحَمْدِ

Translit	Wa Yarā Al-Ladhīna 'Utū Al-'Ilma Al-Ladhī 'Unzila 'Ilayka Min Rabbika Huwa Al-Ḥaqq Wa Yahdī 'Ilā Sirāṭi Al-'Azīzi Al-Ḥamīdi
AhmedAli	اور جنہیں علم دیا گیا ہے وہ خیال کرتے میں کہ جو کچھ آپ کی طرف سے نازل ہوا ہے وہ ٹھیک ہے اور وہ غالب تعریف کرنے ہوئے کی راہ دکھاتا ہے
Jalandhry	اور جن لوگوں کو علم دیا گیا ہے وہ بانتے میں کہ جو (قرآن) تمہارے پروردگار کی طرف سے تم پر نازل ہوا ہے وہ حق ہے۔ اور (غایکے) غالب اور سزاوار تعریف کا رسہ بتتا ہے
YusufAli	And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord—that is the Truth, and that it guides to the Path of the Exalted (in Might), Worthy of all praise.
M.Khan	And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, Owner of all praise.
Pickthal	Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and

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	leadeth unto the path of the Mighty, the Owner of Praise.
Shakir	And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدْلُكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُرْقُضْتُمْ كُلَّ مُمَرَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

(7)

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
To	عَلَىٰ	We direct you	نَدْلُكُمْ	Shall	هَلْ
When	إِذَاٰ	Who will tell you (that)	يُنَبِّئُكُمْ	A man	رَجُلٍ
Scattered	مُمَرَّقٍ	Fully	كُلَّ	You have been scattered	مُرْقُضْمُ
Creation	خَلْقٍ	(will be) indeed in	لَفِيٰ	Then, verily you	إِنَّكُمْ
				new	جَدِيدٍ

Translit	Wa Qāla Al-Ladhīna Kafarū Hal Nadullukum 'Alá Rajulin Yunabbi'ukum 'Idhā Muzziqtum Kulla Mumazzaqin 'Innakum Laft Khalqin Jadīdin
AhmedAli	اور کافرنکتے ہیں کیا ہم تمیں وہ آدمی بتائیں جو تمیں خبر دیتا ہے کہ جب تم پورے طور پر ریڑہ ریڑہ ہو جاؤ گے تو پھر نے سرے سے پیدا کیے جاؤ گے
Jalandhry	اور کافرنکتے ہیں کہ بھلا ہم تمیں ایسا آدمی بتائیں جو تمیں خبر دیتا ہے کہ جب تم (مرک) بالکل پارہ پارہ ہو جاؤ گے تو نئے سرے سے پیدا ہو گے
YusufAli	The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?
M.Khan	Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"
Pickthal	Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew?
Shakir	And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ حِنْنَةً ۝ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ

(8)

Allah	اللَّهُ	Against	عَلَىٰ	Has he made	أَفْتَرَى
Is there in him	بِهِ	Or	أَمْ	A lie	كَذِبًا
Those who	الَّذِينَ	No but	بَلِ	A madness	حِنْنَةً ۝
(are) in	فِي	In the Hereafter	بِالْآخِرَةِ	Disbelieve	لَا يُؤْمِنُونَ
far	الْبَعِيدِ	And error	وَالضَّلَالِ	Torment	الْعَذَابِ

Translit	'Āftarā 'Alá Allāhi Kadhibāan 'Am Bihi Jinnatun Bali Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Fi Al-'Adhābi
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# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

	<i>Wa Ad-Dalāli Al-Ba`idi</i>
AhmedAli	کیا اس نے اللہ پر جھوٹ بنایا ہے یا اسے جون بے نہیں بلکہ جو لوگ آخرت پر یقین نہیں رکھتے وہ عذاب اور دور کی گمراہی میں میں ہیں
Jalandhry	یا تو اس نے خدا پر جھوٹ باندھ لیا ہے۔ یا اسے جون بے۔ بات یہ ہے کہ جو لوگ آخرت پر ایمان نہیں رکھتے وہ آفت اور پرے درجے کی گمراہی میں (بِتْلَا) میں
YusufAli	"Has he invented a falsehood against Allah, or has a spirit (seized) him?"— Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest Error.
M.Khan	Has he (Muhammad SAW) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
Pickthal	Hath he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.
Shakir	He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۝ إِنْ نَشَاءُ نَخْسِفُ بِهِمُ الْأَرْضَ  
أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ۝ إِنَّ فِي ذَلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ۝ ۹

(to)	إِلَى	They see	يَرَوْا	Do not	أَفَلَمْ
And what	وَمَا	(is) before them	بَيْنَ أَيْدِيهِمْ	What	مَا
The heaven	السَّمَاءُ	Of	مِنْ	(is) behind them	خَلْفُهُمْ
We will	نَشَاءُ	If	إِنْ	And earth	وَالْأَرْضِ ۝
The earth	الْأَرْضَ	With them	بِهِمُ	We shall sink	نَخْسِفُ
Upon them	عَلَيْهِمْ	Cause to fall	نُسْقِطُ	Or	أَوْ
The heaven	السَّمَاءُ ۝	Of	مِنْ	A piece	كِسْفًا
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Slave	عَبْدٍ	For every	لِكُلِّ	(Is) a sign	لَا يَةً
				Who turns to Allah	مُنِيبٍ

Translit	'Afalam Yaraw 'Ilá Mā Bayna 'Aydīhim Wa Mā Khalfahum Mina As-Samā'i Wa Al-'Arđi 'InNasha' Nakhsif Bihimu Al-'Arđa 'Aw Nusqit 'Alayhim Kisafāan Mina As-Samā'i 'Inna Fī Dhālikā La'āyatan Likulli 'Abdin Munībin
AhmedAli	کیا وہ آسمان اور زمین کو نہیں دیکھتے جو ان کے آگے اور پیچے ہے اگر ہم چاہیں تو انہیں زمین میں دھندا دیں یا ان پر کوئی آسمان کا نکلا گرا دیں اللہ کی طرف رجوع کرنے والے بندے کے لیے اس میں بڑی نشانیاں میں
Jalandhry	کیا انہوں نے اس کو نہیں دیکھا جو ان کے آگے اور پیچے ہے یعنی آسمان اور زمین۔ اگر ہم چاہیں تو ان کو زمین میں دھندا دیں یا ان پر آسمان کے نکلے گرا دیں۔ اس میں بہ بندے کے لئے جو رجوع کرنے والے ہے ایک نشانی ہے
YusufAli	See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every

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Sura # 34 – 54 Verses - Makkah

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	devotee that turns to Allah (in repentance).
M.Khan	See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allah in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).
Pickthal	Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.
Shakir	Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

﴿ وَلَقَدْ آتَيْنَا دَاؤِودَ مِنَّا فَضْلًا ۝ يَا جِبَالُ أَوَّبِي مَعْهُ وَالطَّيْرَ ۝ وَإِنَّا لَهُ الْحَدِيدَ 10 ﴾

On David	دَاؤِودَ	We have bestowed	آتَيْنَا	And indeed	وَلَقَدْ
(saying) O you mountains	يَا جِبَالُ	Grace	فَضْلًا ۝	From Us	مِنَّا
And the birds	وَالطَّيْرَ ۝	With him	مَعْهُ	Glorify (Allah)	أَوَّبِي
The iron	الْحَدِيدَ	For him	لَهُ	And We made soft	وَإِنَّا

Translit	Wa Laqad 'Ataynā Dāwūda Minnā Faḍlān Yā Jibālu 'Awwibī Ma`ahu Wa Aṭ-Tayra Wa 'Alannā Lahu Al-Hadīda
AhmedAli	اور بے شک ہم نے داؤد کو اپنی طرف سے بڑگی دی تھی اے پہاڑوں کی سیخ کی آواز کا جواب دیا کرو اور پندوں کو تابع کر دیا تھا اور ہم نے ان کے لیے لوہے کو نرم کر دیا تھا
Jalandhry	اور ہم نے داؤد کو اپنی طرف سے برتری بخشی تھی۔ اے پہاڑوں کے ساتھ سیخ کرو اور پندوں کو (ان کا مسخر کر دیا) اور ان کے لئے ہم نے لوہے کو نرم کر دیا
YusufAli	We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him
M.Khan	And indeed We bestowed grace on Dawud (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
Pickthal	And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,
Shakir	And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,

﴿ أَنِ اعْمَلْنَا سَابِغَاتٍ وَقَدْرٌ فِي السَّرْدِ ۝ وَاعْمَلُوا صَالِحًا ۝ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ 11 ﴾

Perfect coats of mail armour	سَابِغَاتٍ	You make	اعْمَلْ	That	أَنِ
Chain armour	السَّرْدِ ۝	Of	فِي	And balance weil (the rings)	وَقَدْرٌ
Truly I	إِنِّي	Righteousness	صَالِحًا ۝	And work you (men)	وَاعْمَلُوا
All-Seer (am)	بَصِيرٌ	You do	تَعْمَلُونَ	Of what	بِمَا

Translit	'Ani A`mal Sābighātin Wa Qaddir Fī As-Sardi Wa A`malū Ṣāliḥān 'Innī Bimā Ta`malūna Baṣīrun
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AhmedAli	کہ کشادہ زر میں بنا اور اندازے سے کویاں جوڑ اور تم سب نیک کام کرو بے شک میں جو تم کرتے ہو غوب دیکھ رہا ہوں
Jalandhry	کہ کشادہ زر میں بنا اور کویوں کو اندازے سے جوڑ اور نیک عمل کرو۔ جو عمل تم کرتے ہو میں ان کو دیکھنے والا ہوں
YusufAli	(Commanding) "Make thou coats of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."
M.Khan	Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."
Pickthal	Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.
Shakir	Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.

وَلِسُلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَواحُها شَهْرٌ ۝ وَأَسْلَنَا لَهُ عَيْنَ الْقِطْرِ ۝ وَمَنْ يَعْمَلْ  
بَيْنَ يَدَيْهِ يِإِذْنِ رَبِّهِ ۝ وَمَنْ يَرْغُبِ مِنْهُمْ عَنْ أَمْرِنَا نُذْقُهُ مِنْ عَذَابِ السَّعِيرِ ﴿12﴾

Its morning (stride from sunrise till midnoon)	غُدُوها	The wind	الرِّيح	And to Solomon (We subjected)	وَلِسُلَيْمَانَ
Was a month' (journey)	شَهْرٌ ۝	And its afternoon (stride from midday to sunset)	وَرَواحُها	Was a month' (journey)	شَهْرٌ
A spring	عَيْنٌ	For him	لَهُ	And We caused to flow	وَأَسْلَنَا
The jinn	الْجِنْ	And from	وَمَنْ	Of (molten) brass	الْقِطْرِ ۝
In front of him	بَيْنَ يَدَيْهِ	Worked	يَعْمَلُ	Who	مَنْ
And whosoever	وَمَنْ	(of) his Lord	رَبِّهِ ۝	By the leave	يِإِذْنِ
From	عَنْ	Of them	مِنْهُمْ	Turned aside	يَرْغُبِ
Of	مِنْ	We shall cause him to taste	نُذْقُهُ	Our Command	أَمْرِنَا
		Of the blazing Fire	السَّعِيرِ	The torment	عَذَابٍ

Translit	Wa Lisulaymāna Ar-Rīha Ghudūwuhā Shahrūn Wa Rawāhūhā Shahrūn Wa 'Asalnā Lahu 'Ayna Al-Qitri Wa Mīna Al-Jinni Man Ya'malu Bayna Yadayhi Bi'idhni Rabbīhi Wa Man Yazīgh Minhūm 'An 'Amrinā Nudhīqhu Min 'Adhābi As-Sa'īri
AhmedAli	اور ہو اک سلیمان کے تابع کر دیا تھا جس کی صبح کی منزل میں بھر کی راہ اور شام کی منزل بھی میں بھر کی راہ تھی اور ہم نے اس کے لیے تابنے کا پتھرہ بھا دیا تھا اور کچھ جن اس کے آگے اس کے رب کے حکم سے کام کیا کرتے تھے اور جو کوئی ان میں سے ہمارے حکم سے پھر جاتا تھا تو ہم اسے آگ کا عذاب پکھاتے تھے
Jalandhry	اور ہو اک (ہم نے) سلیمان کا تابع کر دیا تھا اس کی صبح کی منزل ایک میں کی راہ ہوتی اور شام کی منزل بھی میں بھر کی ہوتی۔ اور ان کے لئے ہم نے تابنے کا پتھرہ بھا دیا تھا اور جن میں سے ایسے تھے جو ان کے پروردگار کے حکم سے ان کے آگے کام کرتے تھے۔ اور جو کوئی ان میں سے ہمارے حکم سے پھرے گا اس کو ہم (جنم کی) آگ کا مزہ پکھائیں گے

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YusufAli	And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him by the leave of his Lord and if any of them turned aside from Our command, We made Him taste of the Penalty of the Blazing Fire.
M.Khan	And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord, And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
Pickthal	And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.
Shakir	And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلٍ وَجَهَانِ گَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۝ اَعْمَلُوا آلَ دَاؤُودَ شُكْرًا ۝ وَقَلِيلٌ مِنْ عِبَادِي الشَّكُورُ ۝ ۱۳

What	ما	For him	له	They worked/made	يَعْمَلُونَ
High rooms (niches)	مَحَارِبٍ	Of	مِنْ	He desired	يَشَاءُ
As large as reservoirs	گَالْجَوَابِ	And basins	وَجَهَانِ	And images	وَتَمَاثِيلٍ
Work you	اعْمَلُوا	Fixed (in their places)	رَاسِيَاتٍ ۝	And (cooking) cauldrons	وَقُدُورٍ
With thanks	شُكْرًا ۝	Of David	دَاؤُودَ	O family	آلَ
My slaves	عِبَادِي	Of	مِنْ	But few	وَقَلِيلٌ
				(are) grateful	الشَّكُورُ

Translit	Ya `malūna Lahu Mā Yashā'u Min Maḥārība Wa Tamāthīla Wa Jisānin Kāljawābi Wa QudūrinRāsiyātin A`malū 'Āla Dāwūda Shukrāan Wa Qalīlun Min 'Ibādiya Ash-Shakūru
AhmedAli	جوہ پاہتا اس کے لیے بنا تے تھے قلعے اور تصویریں اور حوض جیسے لگن اور جمی رہنے والی دیگریں اے داؤود والو تم شکریہ میں نیک کام کیا کرو اور میرے بندوں میں سے شکرگوار تمہوڑے میں
Jalandry	وہ جو پاہتے یہ ان کے لئے بنا تے یعنی قلعے اور مجسمے اور (بڑے بڑے) لگن جیسے تالاب اور دیگریں جو ایک ہی بلگہ رکھی رہیں۔ اے داؤود کی اولاد (میرا) شکر کرو اور میرے بندوں میں شکرگوار تمہوڑے میں
YusufAli	They worked for him as he desired, (making) Arches, Images Basins as large as Reservoirs, and (cooking) Cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"
M.Khan	They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwud (David), with thanks!" But few of My slaves are grateful.
Pickthal	They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground.

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	Give thanks, O House of David! Few of My bondmen are thankful.
Shakir	They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.

**فَلَمَّا قَضَيْنَا عَلَيْهِ الْمُوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَاتَهُ ۖ فَلَمَّا خَرَّ  
تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۚ ۱۴**

For him	عَلَيْهِ	We decreed	قَضَيْنَا	Then when	فَلَمَّا
Informed them (jinns)	دَلَّهُمْ	Nothing	مَا	Death	الْمُوْتَ
Except	إِلَّا	His death	مَوْتِهِ	Of	عَلَىٰ
Which was gnawing away	تَأْكُلُ	(of) the earth	الْأَرْضِ	A little creature	دَابَّةُ
He fell down	خَرَّ	So when	فَلَمَّا	His stick (cane)	مِنْسَاتَهُ ۖ
That	أَنْ	The jinn	الْجِنُّ	Saw clearly	تَبَيَّنَتِ
Known	يَعْلَمُونَ	They had	كَانُوا	If	لَوْ
They would have stayed	لَبِثُوا	Not	مَا	The Unseen	الْغَيْبَ
humiliating	الْمُهِينِ	The torment	الْعَذَابِ	In	فِي

Translit	Falammā Qadaynā `Alayhi Al-Mawta Mā Dallahum `Alá Mawtihi Illā Dābbatu Al-'Ardi Ta'kulu Minsa'atahu Falammā Kharra Tabayyanati Al-Jinnu 'An Law Kānū Ya`lamūna Al-Ghayba Mā Labithū Fī Al-'Adhābi Al-Muhīni
AhmedAli	پھر جب ہم نے اس پر موت کا حکم کیا تو انہیں اسکی موت کا پتہ نہ دیا مگر جن کے کیڑے نے تو اس کے عصا کو کھا رہا تھا پھر جب گر پڑا تو جنہوں نے معلوم کیا کہ اگر وہ غیب کو جانتے ہوتے تو اس ذلت کے عذاب میں نہ پڑے رہتے
Jalandhry	پھر جب ہم نے ان کے لئے موت کا حکم صادر کیا تو کسی چیز سے ان کا میرنا معلوم نہ ہوا مگر جن کے کیڑے سے جوان کے عصا کو کھا رہا۔ جب عسکار پڑا تب جنہوں کو معلوم ہوا (اور کہنے لگے) کہ اگر وہ غیب کو جانتے ہوتے تو ذلت کی تکلیف میں نہ رہتے
YusufAli	Then, when We decreed (Solomon's) death nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).
M.Khan	Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.
Pickthal	And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.
Shakir	But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

لَقَدْ كَانَ لِسَبَا فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَنْ يَمِينٍ وَشَمَالٍ ۗ كُلُوا مِنْ رِزْقٍ رَبِّكُمْ وَاشْكُرُوا  
لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ۝ {15}

For Saba	لِسَبَا	There was	كَانَ	Indeed	لَقَدْ
A sign	آيَةٌ	Their dwelling place	مَسْكِنِهِمْ	In	فِي
The right hand	يَمِينٍ	On	عَنْ	Two gardens	جَنَّاتٍ
Of	مِنْ	Eat	كُلُوا	And on the left	وَشَمَالٍ
And be grateful	وَاشْكُرُوا	(of) your Lord	رَبِّكُمْ	The provision	رِزْقٍ
Fair	طَيِّبَةٌ	For a land	بَلْدَةٌ	To Him	لَهُ
		Oft-Forgiving	غَفُورٌ	And a Lord	وَرَبٌّ

Translit	Laqad Kāna Lisaba'iin Fī Maskanihim 'Ayatun Jannatāni 'An Yamānin Wa Shimālin Kulū MinRizqi Rabbikum Wa Ashkurū Lahu Baldatun Tayyibatun Wa Rabbun Ghafurūn
AhmedAli	بے شک قوم سبا کے لیے ان کی بستی میں ایک نشان تھا ایں اور بائیں دو باغ اپنے رب کی روزی کھاؤ اور اس کا شکر کرو عمدہ شہر بننے کو اور بخشنے والا رب
Jalandhry	(ابل) سبا کے لئے ان کے مقام بودو باش میں ایک نشانی تھی (یعنی) دو باغ (ایک) داہنی طرف اور (ایک) بائیں طرف۔ اپنے پورا دگار کا رزق کھاؤ اور اس کا شکر کرو۔ (یہاں تمارے رہنے کو یہ) پاکیزہ شہر ہے اور (یہاں بخشنے کو) غذائے خوار
YusufAli	There was for Saba', aforetime, a Sign in their homeland— two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!
M.Khan	Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, A fair land and an Oft-Forgiving Lord!"
Pickthal	There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!
Shakir	Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِيْنِ أُكْلِ خَمْطِ وَأَثْلِ وَشَيْءِ  
مِنْ سِدْرٍ قَلِيلٍ ۝ {16}

Against them	عَلَيْهِمْ	So We sent	فَأَرْسَلْنَا	But they turned away	فَأَعْرَضُوا
And We converted for them	وَبَدَلْنَاهُمْ	(of) Arim	الْعَرِمِ	A flood	سَيْلٌ
Which produce	ذَوَاتِيْنِ	Into gardens	جَنَّتَيْنِ	Their two gardens	بِجَنَّتَيْهِمْ
And shrubs	وَأَثْلِ	Bitter bad	خَمْطِ	Fruits	أُكْلِ
Few	قَلِيلٍ	Lote-trees	سِدْرٍ	And some	وَشَيْءِ مِنْ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

Translit	<i>Fa'a`rađū Fa'arsalnā `Alayhim Sayla Al-'Arimi Wa Baddalnāhum Bijannatayhim JannatayniDhawātā 'Ukulīn Khamṭin Wa 'Athlin Wa Shay'in Min Sidrin Qalīlin</i>
AhmedAli	پھر انہوں نے نافرمانی کی پھر ہم نے ان پر سخت سیالاب بھج دیا اور ہم نے ان کے دونوں باغوں کے بدالے میں دو باغ بد منہ پھل کے اور جھاؤ کے اور کچھ تھوڑی سی بیبیوں کے بدال دیے
Jalandhry	تو انہوں نے (شکرگزاری سے) منہ پھیر لیا پس ہم نے ان پر زور کا سیالاب چھوڑ دیا اور انہیں ان کے باغوں کے بدالے دو ایسے باغ دیئے جن کے میوے بد منہ تھے اور جن میں کچھ تو جھاؤ تھا اور تھوڑی سی بیبیاں
YusufAli	But they turned away (from Allah), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote— trees.
M.Khan	But they turned away (from the obedience of Allâh), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
Pickthal	But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.
Shakir	But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

﴿17﴾ **ذَلِكَ جَزِّيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكُفُورَ**

Because of	بِمَا	We requited them	جَزِّيْنَاهُمْ	This (is)	ذَلِكَ
We requite (in such a way)	نُجَازِي	And do?	وَهَلْ	They were ungrateful	كَفَرُوا ۖ
		Those who are ungrateful (disbelievers)	الْكُفُورَ	Except	إِلَّا

Translit	<i>Dhālika Jazaynāhum Bimā Kafarū Wa Hal Nujāzī 'Illā Al-Kafūra</i>
AhmedAli	یہ ہم نے ان کی ناشکری کا بدالہ دیا اور ہم ناشکروں ہی کو برآبدہ دیا کرتے میں
Jalandhry	یہ ہم نے ان کی ناشکری کی ان کو سزا دی۔ اور ہم سزا ناشکرے ہی کو دیا کرتے میں
YusufAli	That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.
M.Khan	Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers).
Pickthal	This We awarded them because of their ingratitude. Punish We ever any save the ingrates?
Shakir	This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

**وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيٍّ وَأَيَّامًا آمِنِينَ ﴿18﴾**

And between	وَبَيْنَ	Between them	بَيْنَهُمْ	And We placed	وَجَعَلْنَا
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# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

We had blessed	بَارِكْنَا	Which	الَّتِي	The towns	الْقُرَى
To be seen	ظَاهِرَةً	Towns	فِرَى	(in them)	فِيهَا
(of) journey	السَّيْرَ	Between them	فِيهَا	And We made stages	وَقَدَّرْنَا
Nights	لَيَالِي	In them	فِيهَا	Travel	سِيرُوا
		safely	آمِنِينَ	And days	وَأَيَامًا

Translit	<i>Wa Ja`alnā Baynahum Wa Bayna Al-Qurā Allatī Bāraknā Fīhā Qurāan Žāhiratan Wa Qaddarnā Fīhā As-Sayra Sīrū Fīhā Layāliya Wa 'Ayyāmān 'Āminīna</i>
AhmedAli	اور ہم نے ان کے اور ان بستیوں کے درمیان جن میں ہم نے برکت رکھی تھی بہت سے گاؤں آباد کر رکھے تھے جو نظر آتے تھے اور ہم نے ان میں منزلیں مقرر کر دیں تھیں ان میں را توں اور دنوں کو امن سے چلو
Jalandhry	اور ہم نے ان کے اور (شام کی) ان بستیوں کے درمیان جن میں ہم نے برکت دی تھی (ایک دوسرے کے مقابل) دیبات بنائے تھے جو سامنے نظر آتے تھے اور ان میں آمد و نعمت کا اندازہ مقرر کر دیا تھا کہ رات دن بے خوف و خطر پلٹتے رہو
YusufAli	Between them and the Cities on which We had poured Our blessings We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein secure by night and by day."
M.Khan	And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
Pickthal	And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.
Shakir	And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.

**فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۚ ﴿١٩﴾**

Make the stages longer	بَاعِدْ	Our Lord	رَبَّنَا	But they said	فَقَالُوا
And they wronged	وَظَلَمُوا	Our journey	أَسْفَارِنَا	Between	بَيْنَ
As tales	أَحَادِيثَ	So We made them (in the land)	فَجَعَلْنَاهُمْ	Themselves	أَنْفُسَهُمْ
Scattering	مُمَزَّقٍ	A total	كُلَّ	And We scattered them	وَمَرَقْنَاهُمْ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Steadfast	صَبَّارٍ	For every	لِكُلِّ	(are) indeed signs	لَآيَاتٍ
				Grateful (person)	شَكُورٍ

Translit	<i>Faqālū Rabbanā Bā`id Bayna 'Asfārinā Wa Žalamū 'Anfusahum Faja`alnāhum 'Ahādītha Wa Mazzaqnāhum Kulla Mumazzaqin 'Inna Fī Dhālikā La'āyātin Likulli Ṣabbārin Shakūrin</i>
AhmedAli	پھر انہوں نے کہا اے ہمارے رب ہماری منزلوں کو دور دور کر دے اور انہوں نے اپنی جانلوں پر ظلم کیا تو ہم نے اپنیں کمانیاں بنادیا اور ہم نے اپنیں پورے

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

	طور پر پارہ پارہ کر دیا بے شک اس میں ہر ایک صبر شکر کرنے والے کے لیے نشانیاں میں
Jalandhry	تو انوں نے دعا کی کہ اے پور دگار جماری مسافتوں میں بعد (اور طول پیدا) کر دے اور (اس سے) انوں نے اپنے حق میں ظلم کیا تو ہم نے (انہیں نایبود کر کے) ان کے افغانے بنادیے اور انہیں بالکل منتشر کر دیا۔ اس میں ہر صابر و شاکر کے لئے نشانیاں میں
YusufAli	But they said: "Our Lord! place longer distances between our journey-stages." but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.
M.Khan	But they said: "Our Lord! Make the stages between our journeys longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).
Pickthal	But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).
Shakir	And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one

﴿20﴾ وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

About them	عَلَيْهِمْ	Did prove true	صَدَقَ	And indeed	وَلَقَدْ
And they followed him all	فَاتَّبَعُوهُ	His thought	ظَنَّهُ	Iblis	إِبْلِيسُ
Of	مِنْ	A group	فَرِيقًا	Except	إِلَّا
				believers	الْمُؤْمِنِينَ

Translit	Wa Laqad Ṣaddaqa `Alayhim Iblīsu Žannahu Fa Attaba `ūhu 'Illā Fariqāan Mina Al-Mu'umināna
AhmedAli	اور البتہ شیطان نے ان پر اپنا گمان چکر دکھایا ساٹے ایمان داروں کے ایک گروہ کے سب اس کے تابع ہو گئے
Jalandhry	اور شیطان نے ان کے بارے میں اپنا خیال چکر دکھایا کہ مونوں کی ایک جماعت کے سوا وہ اس کے پیچھے چل پڑے
YusufAli	And on them did Satan prove true his idea, and they followed him, all but a Party that believed.
M.Khan	And indeed Iblīs (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh).
Pickthal	And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.
Shakir	And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالآخِرَةِ مَمَنْ هُوَ مِنْهَا فِي شَكٍ ۚ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِظٌ ﴿21﴾

For him	لَهُ	There was	كَانَ	And not	وَمَا
Authority	سُلْطَانٍ	Any	مِنْ	Over them	عَلَيْهِمْ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

Him who	مَنْ	That We might test	لِنَعْلَمْ	Except	إِلَّا
From him	مِمْنَ	In the Hereafter	بِالْآخِرَةِ	Believes	يُؤْمِنُ
(is) in	فِي	About it	مِنْهَا	Who	هُوَ
Over	عَلَىٰ	And your Lord	وَرِبِّكَ	Doubt	شَكٌ
(is) watchful	حَفِظٌ	Thing	شَيْءٌ	Every	كُلٌّ

Translit	Wa Mā Kāna Lahu `Alayhim Min Sulṭānin `Illa Lina `lama Man Yu'uminu Bil-`Ākhirati Mimman Huwa Minhā Fī Shakkīn Wa Rabbuka `Alá Kulli Shay'in Ḥafizun
AhmedAli	عالنکہ ان پر اس کا کوئی زور بھی نہیں تھا مگر یہی کہ ہم نے ظاہر کرنا تھا کون آنحضرت پر ایمان لاتا ہے اور کون اس سے شک میں پڑا ہوا ہے اور یہ ارب ہر چیز پر نگہبان ہے
Jalandhry	اور اس کا ان پر کچھ زور نہ تھا مگر (ہمارا) مقصود یہ تھا کہ جو لوگ آنحضرت میں شک رکھتے ہیں ان سے ان لوگوں کو جو اس پر ایمان رکھتے تھے متیز کر دیں۔ اور تمہارا پروردگار ہر چیز پر نگہبان ہے
YusufAli	But he had no authority over them— except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.
M.Khan	And he (Iblīs Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz (watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
Pickthal	And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.
Shakir	And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things

قُلِ ادْعُوا الَّذِينَ رَعَمْتُمْ مِنْ دُونِ اللَّهِ ۖ لَا يَمْلُكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ  
وَمَا لَهُمْ فِيهِمَا مِنْ شُرُكٍ وَمَا لَهُمْ مِنْ ظَهِيرٍ ﴿22﴾

Those whom	الَّذِينَ	Call upon	ادْعُوا	Say	قُلِ
Allah	اللَّهُ	Besides	مِنْ دُونِ	You assert	رَعَمْتُمْ
The weight	مِنْقَالَ	They posses	يَمْلُكُونَ	Not	لَا
The heavens	السَّمَاوَاتِ	In	فِي	Of an atom (small ant)	ذَرَّةٍ
The earth	الْأَرْضِ	On	فِي	Nor	وَلَا
In either	فِيهِمَا	Have they	لَهُمْ	Nor	وَمَا
Nor	وَمَا	Share	شُرُكٍ	Any	مِنْ
Any	مِنْ	From among them	مِنْهُمْ	Is there for Him	لَهُ
				Supporter	ظَهِيرٍ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

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Translit	<i>Qul Ad`ū Al-Ladhīna Za`amtum Min Dūni Allāhi Lā Yamlikūna Mithqāla Dharratin Fī As-Samāwāti Wa Lā Fī Al-'Arḍi Wa Mā Lahum Fīhimā Min Shirkin Wa Mā Lahu Minhum MinZāhirin</i>
AhmedAli	کہ دواللہ کے سوا جن کا تمیں گھمنہ ہے انہیں پکارو وہ نہ تو آسمان ہی میں ذرہ بھر اغیار رکھتے ہیں اور نہ ان کا ان میں کچھ حصہ ہے اور نہ ان میں سے اللہ کا کوئی مدد کار ہے
Jalandhry	کہ دو کہ جن کو تم غدا کے سوا (معبود) خیال کرتے ہو ان کو بلا فہم وہ آسمانوں اور زمین میں ذرہ بھر چیز کے بھی مالک نہیں میں اور نہ ان میں ان کی شرکت ہے اور نہ ان میں سے کوئی خدا کا مددگار ہے
YusufAli	Say: "Call upon other (gods) whom ye fancy, besides Allah: they have no power—not the weight of an atom in the heavens or on earth; no (sort of) share have they therein, nor is any of them a helper to Allah.
M.Khan	Say: (O Muhammad SAW to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
Pickthal	Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or the earth, nor have they any share in either, nor hath He an auxiliary among them.
Shakir	Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.

**وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ﴿23﴾**

Intercession	الشَّفَاعَةُ	Profits	تَنْفَعُ	And not	وَلَا
For him whom	لِمَنْ	Except	إِلَّا	With Him	عِنْدَهُ
Until	حَتَّىٰ	(to him)	لَهُ	He permits	أَذِنَ
From	عَنْ	Fear is vanished	فُزِّعَ	When	إِذَا
What (is it)	مَاذَا	They (angels) say	قَالُوا	Their hearts	قُلُوبِهِمْ
They say	قَالُوا	Your Lord	رَبُّكُمْ	Has said	قَالَ
(is) the Most High	الْعَلِيُّ	And He	وَهُوَ	The truth	الْحَقُّ
				The Most Great	الْكَبِيرُ

Translit	<i>Wa Lā Tanfa`u Ash-Shafā`atu `Indahu 'Illā Liman 'Adhina Lahu Ḥattā 'Idhā Fuzzi`a `AnQulūbihim Qälū Mādhā Qäla Rabbukum Qälū Al-Ḥaqqa Wa Huwa Al-'Alīyu Al-Kabīru</i>
AhmedAli	اور اس کے ہاں سفارش نفع نہ دے گی مگر اسی کو جس کے لیے وہ اجازت دے گا یہاں تک کہ جب ان کے دل سے گھبراہٹ دور ہو جاتی ہے کہتے ہیں تمہارے رب نے کیا فرمایا وہ کہتے ہیں پھر بات فرمائی اور وہی عالیشان اور سب سے بڑا ہے
Jalandhry	اور خدا کے ہاں (کسی کے لئے) سفارش فائدہ نہ دے گی مگر اس کے لئے جس کے بارے میں وہ اجازت نہیں۔ یہاں تک کہ جب ان کے دلوں سے اضطراب دور کر دیا جائے گا تو کہیں گے تمہارے پورا دگار نے کیا فرمایا ہے۔ (فرشتے) کہیں گے کہ حق (فرمایا ہے) اور وہ عالی رتبہ اور گرامی قدر ہے
YusufAli	"No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that when terror is removed from their hearts (at the Day of Judgement, then) will they say 'What is it

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	that your Lord commanded?" They will say `That which is true and just; and He is the Most High, Most Great.'
M.Khan	Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
Pickthal	No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.
Shakir	And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلِ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴾ 24

Gives you provision	يَرْزُقُكُمْ	Who	مَنْ	Say	قُلْ
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	From	مِنْ
And verily We	وَإِنَّا	Allah	اللَّهُ	Say	قُلِ
(are) on	لَعَلَىٰ	You	إِيَّاكُمْ	Or	أَوْ
In	فِي	Or	أَوْ	The guidance	هُدًى
		A plain	مُبِينٍ	Error	ضَلَالٍ

Translit	<i>Qul Man Yarzuqukom Mina As-Samawati Wa Al-'Ardi Quli Allahu Wa 'Innā 'Aw 'Iyākum La'alá Hudáan 'Aw Fi Dalālin Mubīnin</i>
AhmedAli	کہ دو تمیں آسمانوں اور زمین سے کون رزق دیتا ہے کو اہل ہ اور بے شک ہم یا تم بدایت پر میں یا صریح گمراہی میں پوچھو کہ تم کو آسمانوں اور زمین سے کون رزق دیتا ہے؟ کوکہ نہ اور ہم یا تم (یا تو) سیدھے رستے پر میں یا صریح گمراہی میں
Jalandhry	
YusufAli	Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah, and certain it is that either we or ye are on right guidance or in manifest error!"
M.Khan	Say (O Muhammad SAW to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allah, And verily, (either) we or you are rightly guided or in plain error."
Pickthal	Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.
Shakir	Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error

﴿ قُلْ لَا تُسَأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسَأَلُ عَمَّا تَعْمَلُونَ ﴾ 25

You will be asked	تُسَأَلُونَ	Not	لَا	Say	قُلْ
Nor	وَلَا	Our sins	أَجْرَمْنَا	About	عَمَّا
You do	تَعْمَلُونَ	Of what	عَمَّا	We will be asked	نُسَأَلُ

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Translit	<i>Qul Lā Tus'alūna 'Ammā 'Ajramnā Wa Lā Nus'alu 'Ammā Ta'malūna</i>
AhmedAli	کہ دونہ تم پوچھے جاؤ گے اس کی نسبت جو ہم نے جرم کیا ہے اور نہ ہم ہی پوچھیں جائیں گے اسکی بابت جو تم کرتے ہو
Jalandhry	کہ دونہ تم پوچھے جاؤ گے اس کی نسبت جو ہم نے جرم کیا ہے اور نہ ہم ہی پوچھیں جائیں گے اسکی بابت جو تم کرتے ہو
YusufAli	Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."
M.Khan	Say (O Muhammad SAW to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."
Pickthal	Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.
Shakir	Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

**﴿26﴾ قُلْ يَجْمِعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ**

Us all together	بَيْنَنَا	Will assemble	يَجْمِعُ	Say	قُلْ
He will judge	يَفْتَحُ	Then	ثُمَّ	Our Lord	رَبُّنَا
And He	وَهُوَ	With truth	بِالْحَقِّ	Between us	بَيْنَنَا
		All-Knowing	الْعَلِيمُ	(is) the Most Trustworthy Judge	الْفَتَّاحُ

Translit	<i>Qul Yajma'u Baynanā Rabbunā Thumma Yaftahū Baynanā Bil-Ḥaqqi Wa Huwa Al-Fattāḥu Al-'Alīmu</i>
AhmedAli	کہ دونہ سب کو ہمارا رب میں کرے گا پھر ہمارے درمیان انصاف سے فیصلہ کرنے کا اور وہی فیصلہ کرنے والا جانے والا ہے
Jalandhry	کہ دونہ ہمارا پورا دکار ہم کو میں کرے گا پھر ہمارے درمیان انصاف کے ساتھ فیصلہ کر دے گا۔ اور وہ خوب فیصلہ کرنے والا اور صاحب علم ہے
YusufAli	Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the One to decide, the One Who knows all."
M.Khan	Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just judge, the All-Knower of the true state of affairs." (Tafsir Ibn Kathir)
Pickthal	Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.
Shakir	Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.

**﴿27﴾ قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ**

Those whom	الَّذِينَ	Show me	أَرُونِي	Say	قُلْ
As partners	شُرَكَاءَ	With Him	بِهِ	You have joined	أَلْحَقْتُمْ
He	هُوَ	But	بَلْ	Nay	كَلَّا
The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ	(is) Allah	اللَّهُ

Translit	<i>Qul 'Arūniya Al-Ladhīna 'Alīhaqtum Bihi Shurakā'a Kallā Bal Huwa Allāhu Al-'Azīzu Al-Ḥakīmu</i>
AhmedAli	کہ دونہیں تم نے اس سے شریک بنا کر ملا رکھا ہے مجھے بھی تو دکھا بلکہ وہی اللہ غالب حکمت والا ہے

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Jalandhry	کوکہ مجھے وہ لوگ تو دکھاؤ جن کو تم نے شریک (نمدا) بن کر اس کے ساتھ ملا رکھا ہے۔ کوئی نہیں بلکہ وہی (اکیلا) غدا غالب (اور) حکمت والا ہے
YusufAli	Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay He is Allah, the Exalted in Power, the Wise."
M.Khan	Say (O Muhammad SAW to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."
Pickthal	Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.
Shakir	Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿28﴾

Except	إِلَّا	We have sent you	أَرْسَلْنَاكَ	And not	وَمَا
As a giver of glad tiding	بَشِيرًا	For mankind	لِلنَّاسِ	All enclosive	كَافَةً
Most	أَكْثَرَ	But	وَلَكِنَّ	And a warner	وَنَذِيرًا
know	يَعْلَمُونَ	Not	لَا	(of) people	النَّاسِ

Translit	Wa Mā 'Arsalnāka 'Illā Kāffatan Lilnnāsi Bashīrāan Wa Nadhīrāan Wa Lakinna 'Akthara An-Nāsi Lā Ya`lamūna
AhmedAli	اور ہم نے آپ کو وہ بھیجا ہے تو صرف سب لوگوں کو خوشی اور ڈر سنانے کے لیے لیکن انہی لوگ نہیں جانتے
Jalandhry	اور (اے محمد ﷺ) ہم نے تم کو تمام لوگوں کے لئے خوبی سنانے والا اور ڈرانے والا بنا کر بھیجا ہے لیکن انہی لوگ نہیں جانتے
YusufAli	We have not sent thee but as a (Messenger) to men, giving them Glad tidings, and warning them (against sin), but most men understand not.
M.Khan	And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not
Pickthal	And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.
Shakir	And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿29﴾

(is) this	هَذَا	When	مَتَى	And they say	وَيَقُولُونَ
You are	كُنْتُمْ	If	إِنْ	Promise	الْوَعْدُ

Translit	Wa Yaqūlūna Matá Hādhā Al-Wa`du 'In Kuntum Ṣādiqīna
AhmedAli	اور کہتے ہیں یہ وعدہ کب ہے اگر تم پچے ہو

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Jalandhry	اور کہتے میں اگر تم بھی کہتے ہو تو یہ (قیامت کا) وعدہ کب وقوع میں آنے گا		
YusufAli	They say: "When will this promise (come to pass) if ye are telling the truth?"		
M.Khan	And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"		
Pickthal	And they say: When is this promise (to be fulfilled) if ye are truthful?		
Shakir	And they say: When will this promise be (fulfilled) if you are truthful?		

**﴿30﴾ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ**

Appointment	مِيعَادٌ	To you	لَكُمْ	Say	قُلْ
(from it)	عَنْهُ	Which you cannot put back	لَا تَسْتَأْخِرُونَ	(is for) a day	يَوْمٍ
Put forward	تَسْتَقْدِمُونَ	Nor	وَلَا	For an hour	سَاعَةً

Translit	Qul Lakum Mī`ādu Yawmin Lā Tasta'khirūna `Anhu Sā`atan Wa Lā Tastaqdimūna
AhmedAli	کہ دو تمارے لیے ایک دن کا وعدہ ہے کہ جس سے نہ ایک گھنٹی پیچھے ہو سکتے ہو اور نہ آگے بڑھ سکتے ہو
Jalandhry	کہ دو کہ تم سے ایک دن کا وعدہ ہے جس سے نہ ایک گھنٹی پیچھے رہو گے اور نہ آگے بڑھو گے
YusufAli	Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."
M.Khan	Say (O Muhammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."
Pickthal	Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.
Shakir	Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۖ وَلَوْ تَرَى إِذِ الظَّالِمُونَ  
مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضْعَفُوا لِلَّذِينَ اسْتَكْبَرُوا  
لَوْلَا أَنْتُمْ لَكُنَا مُؤْمِنِينَ ﴿31﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
In this	بِهَذَا	We believe	نُؤْمِنَ	Not	لَنْ
In that which	بِالَّذِي	Nor	وَلَا	Quran	الْقُرْآنِ
You could see	تَرَى	But if	وَلَوْ	(was) before it	بَيْنَ يَدَيْهِ ۖ
Will be made to stand	مَوْقُوفُونَ	The wrong doers	الظَّالِمُونَ	When	إِذْ
How they will refer	يَرْجِعُ	Their Lord	رَبِّهِمْ	Before	عِنْدَ
Others	بَعْضٍ	To	إِلَى	Some of them	بَعْضُهُمْ
Those who	الَّذِينَ	Will say	يَقُولُ	The word	الْقَوْلَ

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Were arrogant	اَسْتَكْبِرُوا	To those who	لِلَّذِينَ	Were deemed weak	اَسْتُضْعِفُوا
We should certainly have been	لَكُنَّا	For you	أَنْتُمْ	Had it not been	لَوْلَا
				believers	مُؤْمِنِينَ

Translit	Wa Qāla Al-Ladhīna Kafarū Lan Nu'umina Bihadhā Al-Qur'āni Wa Lā Bial-Ladhī Bayna Yadayhi Wa Law Tarā 'Idhi Až-Žalimūna Mawqūfūna 'Inda Rabbihim Yarji`u Ba`duhum 'Ilā Ba`dūn Al-Qawla Yaqūlū Al-Ladhīna Astud`ifū Lilladhīna Astakbarū Lawlā 'Antum Lakunnā Mu'uminīna
AhmedAli	اور کافر کہتے ہیں ہم اس قرآن پر ہگز ایمان نہیں لائیں گے اور نہ اس پر جو اس سے پہلے موجود ہے اور کاش آپ دیکھتے جب کہ ٹالم اپنے رب کے حضور میں کھڑے یکے جائیں گے ایک ان میں سے دوسرے کی بات کو رد کر رہا ہو گا جو لوگ کمزور سمجھے جاتے تھے وہ ان سے کہیں گے جو بڑے بنتے تھے اگر تم نہ ہوتے تو ہم ایمان دار ہوتے
Jalandhry	اور جو کافر میں وہ کہتے ہیں کہ ہم نہ تو اس قرآن کو مانیں گے اور نہ ان (کتابوں) کو جوان سے پہلے کی میں اور کاش (ان) ٹالموں کو تم اس وقت دیکھو جب یہ اپنے پروڈگار کے سامنے کھڑے ہوں گے اور ایک دوسرے سے رد وکد کر رہے ہوں گے۔ جو لوگ کمزور سمجھے جاتے تھے وہ بڑے لوگوں سے کہیں گے کہ اگر تم نہ ہوتے تو ہم ضرور مومن ہو جاتے
YusufAli	The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"
M.Khan	And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it," but if you could see when the Zâlimûn (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"
Pickthal	And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers.
Shakir	And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَّهُنْ صَدَّنَاكُمْ ۖ بَلْ كُنْتُمْ ۗ مُجْرِمِينَ ﴿٣٢﴾

Were arrogant	اَسْتَكْبِرُوا	Those who	الَّذِينَ	Will say	قَالَ
Did we	أَنْحْنُ	Were deemed weak	اسْتُضْعِفُوا	To those who	لِلَّذِينَ
Guidance	الْهُدَى	From	عَنِ	Keep you back	صَدَّنَاكُمْ
It had come to you	جَاءَكُمْ ۖ	When	إِذْ	After	بَعْدَ
Criminals (sinners)	مُجْرِمِينَ	But you were	كُنْتُمْ	Nay	بَلْ

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Translit	<i>Qāla Al-Ladhīna Astakbarū Lilladhīna Astud`ifū 'Anāhnu Ṣadadnākum `Ani Al-Hudā Ba`da 'Idh Jā'akum Bal Kuntum Mujrimīna</i>
AhmedAli	جو لوگ بڑے نہتے تھے ان سے کہیں گے جو کمزور سمجھے جاتے تھے کیا ہم نے تمہیں ہدایت سے روکا تھا بعد اس کے کہ وہ تمہارے پاس آپکی تھی بلکہ تم خود ہی مجرم تھے
Jalandhry	بڑے لوگ کمزوروں سے کہیں گے کہ جملہ ہم نے تم کو ہدایت سے جب وہ تمہارے پاس آپکی تھی روکا تھا؟ (نہیں) بلکہ تم ہی گھنگار تھے
YusufAli	The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay rather it was ye who transgressed."
M.Khan	And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimūn (polytheists, sinners, disbelievers, criminals).
Pickthal	Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.
Shakir	Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِاللَّهِ  
وَنَجْعَلَ لَهُ أَنْدَادًا ۝ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا  
۝ هَلْ يُجْزِئُنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝ (33)

Were deemed weak	اسْتُضْعِفُوا	Those who	الَّذِينَ	And will say	وَقَالَ
Nay, but	بَلْ	Were arrogant	اسْتَكْبَرُوا	To those who	لِلَّذِينَ
And day	وَالنَّهَارِ	By night	اللَّيْلِ	(it was your) plotting	مَكْرُ
To	أَنْ	You ordered us	تَأْمُرُونَا	When	إِذْ
And set up	وَنَجْعَلَ	In Allah	بِاللَّهِ	Disbelieve	نَكْفُرَ
And they will conceal	وَأَسْرُوا	Rivals	۝ أَنْدَادًا	To Him	لَهُ
They see	رَأَوْا	When	لَمَّا	The regret	النَّدَامَةَ
Iron collars	الْأَغْلَالَ	And We shall put	وَجَعَلْنَا	The torment	الْعَذَابَ
(of) those who	الَّذِينَ	The necks	أَعْنَاقِ	Round	فِي
They rewarded	يُجْزِئُنَ	Are	هَلْ	Disbelieved	كَفَرُوا ۝
They used to	كَانُوا	What	مَا	Except	إِلَّا
			do	يَعْمَلُونَ	

Translit	<i>Wa Qāla Al-Ladhīna Astud`ifū Lilladhīna Astakbarū Bal Makru Al-Layli Wa An-Nahāri 'Idh Ta'murūnanā 'An Nakfura Billāhi Wa Naj`ala Lahu 'Andādāan Wa 'Asarrū An-Nadāmata Lammā Ra'aw Al-'Adhāba Wa Ja`alnā Al-'Aghlāla Fī 'A'nāqi Al-Ladhīna Kafarū Hal Yujzawna 'Illā Mā Kānū Ya`malūna</i>
AhmedAli	اور جو لوگ کمزور سمجھے جاتے تھے وہ ان سے کہیں گے جو میجر تھے بلکہ (تمہارے) رات اور دن کے فریب نے جب تم ہمیں علم دیا کرتے تھے کہ ہم الٰہ

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	کا انکار کر دیں اور اس کے لیے شریک ٹھیہ ائمین اور دل میں بڑے پیشان ہوں گے جب عذاب کو سامنے دیکھیں گے اور کافروں کی گردنوں میں یہ طوف ڈالیں گے جو کچھ وہ کیا کرتے تھے اسی کا توبہ لے پارے ہیں
Jalandhry	اور کمزور لوگ بڑے لوگوں سے نہیں گے (نہیں) بلکہ (تماری) رات دن کی چالوں نے (ہمیں روک رکھا تھا) جب تم ہم سے کہتے تھے کہ ہم خدا سے کھر کریں اور اس کا شریک بنائیں۔ اور جب وہ عذاب کو دیکھیں گے تو دل میں پیشان ہوں گے۔ اور ہم کافروں کی گردنوں میں طوف ڈال دیں گے۔ بس جو عمل وہ کرتے تھے ان ہی کا ان کو بدلہ لے گا
YusufAli	Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) deeds.
M.Khan	Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
Pickthal	Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they did?
Shakir	And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.

﴿34﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَذِيرٍ إِلَّا قَالَ مُتَرْفُوهَا إِنَّا بِمَا أَرْسَلْتُمْ بِهِ كَافِرُونَ

To	فِي	We did send	أَرْسَلْنَا	And not	وَمَا
Warner	نَذِيرٍ	Any	مِنْ	A township	قَرْيَةٍ
Its walthy persons	مُتَرْفُوهَا	Said	قَالَ	But	إِلَّا
You have been sent	أَرْسَلْتُمْ	In (the Message) which	بِمَا	Verily we	إِنَّا
		Believe not	كَافِرُونَ	With (it)	بِهِ

Translit	Wa Mā 'Arsalnā Fī Qaryatin Min Nadhīrin 'Illā Qāla Mutrafihā 'Innā Bimā 'Ursiltum Bihi Kāfirūna
AhmedAli	اور ہم نے جس کسی بستی میں کوئی ڈرانے والا بھیجا تو وہاں کے دو لمحنوں نے یہی کہا کہ تم جو لے کر آئے ہو ہم نہیں مانتے
Jalandhry	اور ہم نے کسی بستی میں کوئی ڈرانے والا نہیں بھیجا مگر وہاں کے خوش حال لوگوں نے کہا کہ جو چیز تم دے کر بھیجے گئے ہو ہم اس کے قائل نہیں
YusufAli	Never did We send a Warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."
M.Khan	And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
Pickthal	And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that which ye bring unto.
Shakir	And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in

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what you are sent with.

﴿ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴾ 35

(are) more	أَكْثَرُ	We	نَحْنُ	And they say	وَقَالُوا
And not	وَمَا	And in children	وَأَوْلَادًا	In wealth	أَمْوَالًا
		Are going to be punished	بِمُعَذَّبِينَ	We	نَحْنُ

Translit	Wa Qālū Nahnu 'Aktharu 'Amwālāan Wa 'Awlādāan Wa Mā Nahnu Bimū'adhdhabīna
AhmedAli	اور یہ بھی کہا کہ ہم مال اور اولاد میں تم سے بڑھ کر میں اور ہمیں کوئی عذاب نہ دیا جائے گا
Jalandhry	اور (یہ بھی) کہنے لگے کہ ہم بہت سامال اور اولاد رکھتے میں اور ہم کو عذاب نہیں ہو گا
YusufAli	They said: "We have more in wealth and in sons, and we cannot be punished."
M.Khan	And they say: "We are more in wealth and in children, and we are not going to be punished."
Pickthal	And they say: We are more (than you) in wealth and children. We are not the punished!
Shakir	And they say: We have more wealth and children, and we shall not be punished.

﴿ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾ 36

My Lord	رَبِّي	Verily	إِنْ	Say	قُلْ
To whom	لِمَنْ	The provision	الرِّزْقَ	Enlarges	يَبْسُطُ
But	وَلَكِنَّ	And restricts	وَيَقْدِرُ	He wills	يَشَاءُ
Not	لَا	Men	النَّاسِ	Most	أَكْثَرَ
				know	يَعْلَمُونَ

Translit	Qul 'Inna Rabbī Yabsuqu Ar-Rizqa Liman Yashā'u Wa Yaqdiru Wa Lakinna 'Akthara An-Nāsi Lā Ya'lamūna
AhmedAli	کہ دو میرا رب جس کے لیے پاہتا ہے روزی کشادہ کر دیتا ہے اور کم کر دیتا ہے اور لیکن اکثر آدمی نہیں جانتے
Jalandhry	کہ دو کہ میرا رب جس کے لئے پاہتا ہے روزی فراخ کر دیتا ہے (اور جس کے لئے پاہتا ہے) تنگ کر دیتا ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	Say: "Verily my Lord enlarges and restricts the provision to whom He pleases but most men understand not."
M.Khan	Say (O Muhammad SAW): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."
Pickthal	Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.
Shakir	Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

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وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقْرِبُكُمْ عِنْدَنَا رُلْفَى إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ

جَزَاءُ الْضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرْفَاتِ آمِنُونَ ﴿37﴾

Nor	وَلَا	Your wealth	أَمْوَالُكُمْ	And (it is) not	وَمَا
Bring you	تُقْرِبُكُمْ	That	بِالَّتِي	Your children	أَوْلَادُكُمْ
But	إِلَّا	Nearer	رُلْفَى	To us	عِنْدَنَا
And does	وَعَمِلَ	Believes	آمَنَ	He who	مَنْ
They will have	لَهُمْ	As for such	فَأُولَئِكَ	Righteous deeds	صَالِحًا
For what	بِمَا	Two fold	الضَّعْفِ	Reward	جَزَاءُ
(will reside) in	فِي	And they	وَهُمْ	They did	عَمِلُوا
		In peace and security	آمِنُونَ	The high dwellings	الْغُرْفَاتِ

Translit	Wa Mā 'Amwālukum Wa Lā 'Awlādukum Bi-Atī Tugarribukum 'Indanā Zulfā Illā Man 'Āmana Wa 'Amila Ṣalihāan Fa'ulā'ika Lahum Jazā'u Ad-Di fī Bimā 'Amilū Wa Hum Fī Al-Ghurufāti 'Āminūna
AhmedAli	اور تمہارے مال اور اولاد ایسی چیز نہیں جو تمہیں مرتبہ میں ہمارے قریب کر دے مگر جو ایمان لایا اور نیک کام کیے پس وہی لوگ میں جن کے لئے گناہ بدلہ ہے اس کا جواب انہوں نے کیا اور وہی بالا غانوں میں امن سے ہوں گے
Jalandhry	اور تمہارا مال اور اولاد ایسی چیز نہیں کہ تم کو ہمارا مقرب بنادیں۔ ہاں (ہمارا مقرب وہ ہے) جو ایمان لایا اور عمل نیک کرتا رہا۔ ایسے ہی لوگوں کو ان کے اعمال کے سبب گناہ بدلہ ملے گا اور وہ خاطر ہم سے بالا غانوں میں بنتے ہوں گے
YusufAli	It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work Righteousness— these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!
M.Khan	And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.
Pickthal	And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.
Shakir	And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ فِي الْعَذَابِ مُخْضَرُونَ ﴿38﴾

Against	فِي	Strive	يَسْعَوْنَ	And those who	وَالَّذِينَ
Those	أُولَئِكَ	To frustrate (them)	مُعَاجِزِينَ	Our Signs	آيَاتِنَا
Will be brought	مُخْضَرُونَ	The torment	الْعَذَابِ	To	فِي

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Translit	<i>Wa Al-Ladhīna Yas`awna Fī 'Āyātinā Mu`ājizīnā 'Uлā'iqa Fī Al-'Adhābi Muḥḍarīnā</i>
AhmedAli	اور وہ جو ہماری آئتوں کے رد کرنے میں کوشش کرتے ہیں وہ عذاب میں پکڑ کر حاضر کیے جائیں گے
Jalandhry	جو لوگ ہماری آئتوں میں کوشش کرتے ہیں کہ ہمیں ہر ادیں وہ عذاب میں حاضر کئے جائیں گے
YusufAli	Those who strive against Our Signs, to frustrate them, will be given over into Punishment.
M.Khan	And those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.
Pickthal	And as for those who strive against Our revelations, challenging, they will be brought to the doom.
Shakir	And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

قُلْ إِنَّ رَبِّيٌ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

My Lord	رَبِّي	Truly	إِنْ	Say	قُلْ
For whom	لِمَنْ	The provision	الرِّزْقَ	Enlarges	يَبْسُطُ
His slaves	عِبَادِهِ	Of	مِنْ	He wills	يَشَاءُ
And whatsoever	وَمَا	For him	لَهُ ۚ	And restrict (also)	وَيَقْدِرُ
Anything	شَيْءٍ	Of	مِنْ	You spend	أَنْفَقْتُمْ
And He	وَهُوَ	(will) replace it	يُخْلِفُهُ ۖ	He will	فَهُوَ
		(of) providers	الرَّازِقِينَ	(is) the Best	خَيْرٌ

Translit	<i>Qul 'Inna Rabbī Yabsuṭ Ar-Rizqā Limān Yashā'u Min `Ibādihī Wa Yaqdirū Lāhu Wa Mā'Anfaqtum Min Shay'in Fāhuwa Yukhlifuhu Wa Huwa Khayru Ar-Rāzīqīnā</i>
AhmedAli	کہ دو بے شک میرا رب ہی اپنے بندوں میں سے جسے پاہے روزی کشادہ کر دیتا ہے اور جسے پاہے تگ کر دیتا ہے اور جو کوئی چیز بھی تم خرچ کرتے ہو سو وہی اس کا عوض دیتا ہے اور وہ سب سے بہتر روزی دینے والا ہے
Jalandhry	کہ دو کہ میرا پروردگار اپنے بندوں میں سے جس کے لئے چاہتا ہے روزی فراخ کر دیتا ہے اور (جس کے لئے چاہتا ہے) تگ کر دیتا ہے اور تم جو چیز خرچ کرو گے وہ اس کا (تمہیں) عوض دے گا۔ اور وہ سب سے بہتر رزق دینے والا ہے
YusufAli	Say: "Verily my Lord enlarges and restricts the Sustenance to such of His servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those Who grant Sustenance."
M.Khan	Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."
Pickthal	Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.
Shakir	Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهُؤُلَاءِ إِنَّا كُنَّا مَعَكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

All together	جَمِيعًا	He will gather them	يَحْشُرُهُمْ	And (remember) the day (when)	وَيَوْمَ
To the angels	لِلْمَلَائِكَةِ	Will say	يَقُولُ	Then	ثُمَّ
Used to	كَانُوا	You	إِنَّا كُنَّا	Was it these people	أَهُؤُلَاءِ
				worship	يَعْبُدُونَ

Translit	Wa Yawma Yahshuruhum Jamī`āan Thumma Yaqīlu Lilmalā'ikati 'Ahā'uulā' Ḥyākum Kānū Ya`budūna
AhmedAli	اور جس دن وہ ان سب کو مجع کرے گا پھر فرشتوں سے فرمائے گا کیا یہی میں جو تمہاری عبادت کیا کرتے تھے
Jalandhry	اور جس دن وہ ان سب کو مجع کرے گا پھر فرشتوں سے فرمائے گا کیا یہ لوگ تم کو پوچھا کرتے تھے
YusufAli	One Day He will gather them all together, and say to the angels "Was it you that these men used to worship?"
M.Khan	And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"
Pickthal	And on the day when He will gather them all together, He will say unto the angels: Did these worship you?
Shakir	And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيْنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكُشَرُهُمْ بِهِمْ مُؤْمِنُونَ

﴿41﴾

You	أَنْتَ	Glorified are you	سُبْحَانَكَ	They will say	قَالُوا
(of) them	دُونِهِمْ ۖ	Instead	مِنْ	(are) our Lord	وَلِيْنَا
worship	يَعْبُدُونَ	They used to	كَانُوا	Nay, but	بَلْ
In them	بِهِمْ	Most of them	أَكُشَرُهُمْ	The jinn	الْجِنَّ ۖ
				(were) believers	مُؤْمِنُونَ

Translit	Qālū Subḥānaka 'Anta Walīyunā Min Dūnihim Bal Kānū Ya`budūna Al-Jinna 'AktharuhumBihim Mu'uminūna
AhmedAli	وہ عرض کیں گے تو پاک ہے ہمارا تو تجھ سے ہی تعلق ہے نہ ان سے بلکہ یہ شیطانوں کی عبادت کرتے تھے ان میں سے اکثر انہیں کے معتقد تھے
Jalandhry	وہ کہیں گے تو پاک ہے تو ہی ہمارا دوست ہے۔ نہ یہ۔ بلکہ یہ جات کو پوچھا کرتے تھے۔ اور اکثر انہیں کو مانتے تھے
YusufAli	They will say "Glory to Thee! Our (tie) is with Thee— as Protector— not with them. Nay, but they worshipped the Jinns: most of them believed in them."
M.Khan	They (the angels) will say: "Glorified are You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."
Pickthal	They will say: Be Thou glorified. Thou art our protector, for them! Nay, but they worshipped the jinn; most of them were believers in them.
Shakir	They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

**فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي  
كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿42﴾**

Has power	يَمْلِكُ	Not	لَا	So Today	فَالْيَوْمَ
Profit	نَفْعًا	Over others	لِبَعْضٍ	Some of you	بَعْضُكُمْ
And We shall say	وَنَقُولُ	Harm	ضَرًا	Nor	وَلَا
Taste (you)	ذُوقُوا	Did wrong	ظَلَمُوا	To those who	لِلَّذِينَ
Which	الَّتِي	(of) the Fire	النَّارِ	The torment	عَذَابَ
deny	تُكَذِّبُونَ	(it)	بِهَا	You used to	كُنْتُمْ

Translit	Fālyawma Lā Yamliku Ba`dūkum Liba `dīn Naf`āan Wa Lā Darrāan Wa Naqūlu Lilladhīna Žalamū Dhūqū `Adhāba An-Nāri Allatī Kuntum Bihā Tukadhdhibūn
AhmedAli	پھر آج تم میں سے کوئی کسی کے نفع اور نقصان کا مالک نہیں اور ہم ظالموں سے کہیں گے تم اس آگ کا عذاب پچھو جبے تم جھلایا کرتے تھے تو آج تم میں سے کوئی کسی کو نفع اور نقصان پہنچانے کا اختیار نہیں رکھتا۔ اور ہم ظالموں سے کہیں گے کہ دوزخ کے عذاب کا جس کو تم بھوٹ سمجھتے تھے مزہ پچھو
Jalandhry	
YusufAli	So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers "Taste ye the penalty of the Fire— the which ye were wont to deny!"
M.Khan	So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie."
Pickthal	That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.
Shakir	So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

**وَإِذَا تُشَلِّي عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هُدَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ  
وَقَالُوا مَا هُدَا إِلَّا إِفْلُكُ مُفْتَرَى ۝ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هُدَا إِلَّا سِحْرٌ مُّبِينٌ**

﴿43﴾

To them	عَلَيْهِمْ	Are recited	تُشَلِّي	And when	وَإِذَا
They say	قَالُوا	Clear	بَيِّنَاتٍ	Our Verses	آيَاتُنَا
But	إِلَّا	This (is)	هُدَا	Not	مَا
To	أَنْ	Who wishes	يُرِيدُ	A man	رَجُلٌ
Used to	كَانَ	From that which	عَمَّا	Hinder you	يَصُدَّكُمْ
And they say	وَقَالُوا	Your fathers	آبَاؤُكُمْ	Worship	يَعْبُدُ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

But	إِلَّا	This (is)	هُذَا	Nothing	مَا
And say	وَقَالَ	Invented	مُفْتَرَىٰ	A lie	إِفْكٌ
In the truth	لِلْحَقِّ	Disbelieve	كَفَرُوا	Those who	الَّذِينَ
Nothing	إِنْ	It has come to them	جَاءَهُمْ	When	لَمَّا
Magic	سِحْرٌ	But	إِلَّا	This (is)	هُذَا
				evident	مُبِينٌ

Translit	Wa 'Idhā Tutilā 'Alayhim 'Āyātunā Bayyinātin Qālū Mā Hādhā 'Illā Rajulun Yurīdu 'An Yaṣuddakum 'Ammā Kāna Ya'budu 'Ābā'uukum Wa Qālū Mā Hādhā 'Illā 'Ifkun Muṣtarāan Wa Qāla Al-Ladhīna Kafarū Lilhaqqi Lammā Jā'ahum 'In Hādhā 'Illā Siḥrun Mu'bīnun
AhmedAli	اور جب انہیں ہماری واضح آئینی سنائی جاتی میں تو کہتے ہیں کہ یہ مخفی ایسا شخص ہے جو پاہتا ہے کہ تمیں ان چیزوں سے روک دے جنیں تمارے باپ دادا پوتھے تھے اور (قرآن کی نسبت) کہتے ہیں کہ یہ مخفی ایک تراشا ہوا جھوٹ ہے اور کافروں نے حق کے متعلق کہا جب ان کے پاس آیا کہ یہ مخفی ایک صریح جادو ہے
Jalandhry	اور جب ان کو ہماری روشن آئین پڑھ کر سنائی جاتی میں تو کہتے ہیں یہ ایک (ایسا) شخص ہے جو پاہتا ہے کہ جن چیزوں کی تمارے باپ دادا پوتھ کیا کرتے تھے ان سے تم کو روک دے اور (یہ بھی) کہتے ہیں کہ یہ (قرآن) مخفی جھوٹ ہے (ہواپنی طرف سے) بنالیا گیا ہے۔ اور کافروں کے پاس جب حق آیا تو اس کے بارے میں کہنے لگے کہ یہ تو صریح جادو ہے
YusufAli	When Our Clear Signs are rehearsed to them they say "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say "This is only a falsehood invented!" And the Unbelievers say of the Truth when it comes to them "This is nothing but evident magic!"
M.Khan	And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Quran) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad SAW when Allāh sent him as a Messenger with proofs, evidences, verses of this Quran, lessons, signs, etc.): "This is nothing but evident magic!"
Pickthal	And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.
Shakir	And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

﴿ وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَذْرُسُونَهَا ﴾ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿ 44﴾

(of)	مِنْ	We had given them	آتَيْنَاهُمْ	And not	وَمَا
Nor	وَمَا	Which they could study	يَذْرُسُونَهَا	Scriptures	كُتُبٍ
Before you	فَبِكَ	To them	إِلَيْهِمْ	We sent	أَرْسَلْنَا
		warner	نَذِيرٍ	Any	مِنْ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

Translit	<i>Wa Mā 'Ātaynāhum Min Kutubin Yadrusūnahā Wa Mā 'Arsalnā 'Ilayhim Qablaka Min Nadhīrin</i>
AhmedAli	اور ہم نے انہیں کوئی کتاب نہیں دی کہ وہ اسے پڑھتے ہوں اور ہم نے ان کی طرف آپ سے پہلے کوئی ڈرانے والا نہیں بھیجا
Jalandhry	اور ہم نے نہ تو ان (مشکون) کو کتابیں دیں جن کو یہ پڑھتے ہیں اور نہ تم سے پہلے ان کی طرف کوئی ڈرانے والا بھیجا مگر انہوں نے تنذیب کی
YusufAli	But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.
M.Khan	And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any warner (Messenger)
Pickthal	And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner.
Shakir	And We have not given them any books which they read, nor did We send to them before you a warner.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرٌ

﴿45﴾

(were) before them	مِنْ قَبْلِهِمْ	Those who	الَّذِينَ	And denied	وَكَذَّبَ
One tenth	مِعْشَارَ	Have received	بَلَغُوا	And not	وَمَا
Yet they denied	فَكَذَّبُوا	We had granted to those	آتَيْنَاهُمْ	(of) what	مَا
Was	كَانَ	Then how	فَكَيْفَ	My Messengers	رُسُلِي ۖ
				My denial (punishment)	نَكِيرٌ

Translit	<i>Wa Kadhdhaba Al-Ladhīna Min Qablihim Wa Mā Balaghū Mi'shāra Mā 'Ātaynāhum Fakadhdhabū Rusulī Fakayfa Kāna Nakīri</i>
AhmedAli	اور ان لوگوں نے بھی جھٹالا یا جوان سے پہلے تھے اور یہ لوگ اس کے دسویں حصہ کو نہیں پہنچ جو ہم نے انہیں دیا تھا اپنے انہوں نے میرے رسولوں کو جھٹالا یا پھر میرا اکیسا عذاب ہوا
Jalandhry	اور جو لوگ ان سے پہلے تھے انہوں نے تنذیب کی تھی اور جو کچھ ہم نے ان کو دیا تھا یہ اس کے دسویں حصے کو بھی نہیں پہنچ تو انہوں نے میرے پیغمبروں کو جھٹالا یا سو میرا اکیسا عذاب کیا ہوا
YusufAli	And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected my messengers how (terrible) was My rejection (of them)!
M.Khan	And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers, Then how (terrible) was My denial (punishment)!
Pickthal	Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!
Shakir	And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?

﴿ قُلْ إِنَّمَا أَعِظُّكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۖ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدِيْ عَذَابٍ شَدِيدٍ ۶﴾

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

I exhort you	أَعِظُّكُمْ	Only	إِنَّمَا	Say	فُلْ
You stand up	تَقُومُوا	That	أَنْ	To one (thing)	بِوَاحِدَةٍ
And singly	وَفُرَادَىٰ	In pairs	مَشْتَىٰ	For Allah's sake	لِلَّهِ
(there is) not	مَا	Reflect	تَنْفَكِّرُوا	Then	ثُمَّ
Madness	جَنَّةٌ	Any	مِنْ	In your companion	بِصَاحِبِكُمْ
But	إِلَّا	He (is)	هُوَ	Only	إِنْ
Before	بَيْنَ يَدَيْ	To you	لَكُمْ	A warner	نَذِيرٌ
		severe	شَدِيدٌ	A torment	عَذَابٍ

Translit	<i>Qul Innamā 'A'izukum Biwāhidatin 'An Taqūmū Lillāhi Mathnā Wa Furādā Thumma Tatafakkarū Mā Biṣāḥibikum Min Jinnatin 'In Huwa 'Illā Nadhīrun Lakum Bayna Yaday 'Adhābin Shadīdin</i>
AhmedAli	کہ دو میں تینیں ایک بات نصیحت کرتا ہوں کہ تم الہ کے لیے دو دو ایک ایک کھڑے ہو کر غور کرو کہ تمہارے اس ساتھی کو جون تو نہیں ہے وہ تینیں ایک بخت عذاب آنے سے پہلے ڈرانے والا ہے
Jalandhry	کہ دو کہ میں تینیں صرف ایک بات کی نصیحت کرتا ہوں کہ تم خدا کے لئے دو دو اور اکیلے اکیلے کھڑے ہو جاؤ پھر غور کرو۔ تمہارے رفیق کو سو دانیں وہ تم کو عذاب بخت (کے آنے) سے پہلے صرف ڈرانے والے میں
YusufAli	Say: "I do admonish you on one point: that ye do stand up before Allah--(it may be) in pairs, or (it may be) singly, and reflect (within yourselves): your Companion is not possessed: he is no less than a Warner to you in face of a terrible Penalty."
M.Khan	Say (to them O Muhammad SAW): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet (SAW): there is no madness in your companion (Muhammad SAW), He is only a warner to you in face of a severe torment."
Pickthal	Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.
Shakir	Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.

فُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

﴿47﴾

I might have asked of you	سَأَلْتُكُمْ	Whatever	مَا	Say	فُلْ
That	فَهُوَ	Wage/reward	أَجْرٌ	Of	مِنْ
My wage	أَجْرِي	(is) not	إِنْ	(is) for you	لَكُمْ
Allah	اللَّهُ	On	عَلَىٰ	But	إِلَّا
Every	كُلٌّ	Over	عَلَىٰ	And He	وَهُوَ
		(is) Witness	شَهِيدٌ	Thing	شَيْءٌ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

Translit	<i>Qul Mā Sa'altukum Min 'Ajin Fahuwa Lakum 'In 'Ajriya 'Illā 'Alá Allāhi Wa Huwa 'Alá KulliShay'in Shahīdun</i>
AhmedAli	کہ دو اس پر جواہرات میں نے تم سے مانگی ہو وہ تمہارے ہی پاس رہے میری مزدوری تو املاں ہی پر ہے اور وہ ہر چیز پر گواہ ہے
Jalandhry	کہ دو کہ میں نے تم سے کچھ صلحہ مانگا ہو تو وہ تم ہی کو (مبارک رہے)۔ میرا صلہ خدا ہی کے ذمے ہے۔ اور وہ ہر چیز سے خبردار ہے
YusufAli	Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: and He is Witness to all things."
M.Khan	Say (O Muhammad SAW): "Whatever wage I might have asked of you is yours. My wage is from Allāh only. and He is a Witness over all things."
Pickthal	Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.
Shakir	Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.

## ﴿48﴾ قُلْ إِنَّ رَبِّيٍ يَقْدِفُ بِالْحَقِّ عَلَامُ الْغُيُوبِ

My lord	رَبِّي	Verily	إِنْ	Say	قُلْ
The All-Knower	عَلَامُ	The truth	بِالْحَقِّ	Sends down	يَقْدِفُ
				(of) Unseen	الْغُيُوبِ

Translit	<i>Qul 'Inna Rabbī Yaqdhifū Bil-Ĥaqqi 'Allāmu Al-Ghuyūbi</i>
AhmedAli	کہ دو میرا رب سچا دین پر سارہا ہے اور وہ پچھی ہوئی چیزوں کو غوب جانتا ہے
Jalandhry	کہ دو کہ میرا پر دگار اوپر سے حق آتا ہے (اور وہ) غیب کی باتوں کا جانے والا ہے
YusufAli	Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants)— He that has full knowledge of (all) that is hidden."
M.Khan	Say (O Muhammad SAW): "Verily! my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (unseen)."
Pickthal	Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.
Shakir	Say: Surely my Lord utters the truth, the great Knower of the unseen.

## ﴿49﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ

The truth/reward	الْحَقُّ	As come	جَاءَ	Say	قُلْ
Falsehood	الْبَاطِلُ	Can create (anything)	يُبْدِئُ	And neither	وَمَا
		resurrect	يُعِيدُ	Nor	وَمَا

Translit	<i>Qul Jā'a Al-Ĥaqqu Wa Mā Yubdi'u Al-Bāṭilu Wa Mā Yu`idu</i>
AhmedAli	کہ دو حق آگیا ہے اور جھوٹے معبود نہ پہلی بار پیدا کرتے میں اور نہ دوبارہ پیدا کریں گے
Jalandhry	کہ دو کہ حق آپکا اور (معبود) باطل نہ تو پہلی بار پیدا کر سکتا ہے اور نہ دوبارہ پیدا کرے گا

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

YusufAli	Say: "The Truth has arrived and Falsehood neither creates anything new, nor restores anything."
M.Khan	Say (O Muhammad SAW): "Al-Haqq (the truth the Qur'an and Allâh's Revelation) has come, and Al-Bâtil [falsehood - Iblîs (Satan)] can neither create anything nor resurrect (anything)."
Pickthal	Say: The Truth hath come, and falsehood sheweth not its face and will not return.
Shakir	Say: The truth has come, and the falsehood shall vanish and shall not come back.

قُلْ إِنْ ضَلَّتْ فَإِنَّمَا أَضَلُّ عَلَىٰ نَفْسِي ۝ وَإِنْ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي ۝ إِنَّهُ سَمِيعٌ  
﴿50﴾ قَرِيبٌ

I go astray	ضَلَّتْ	If	إِنْ	Say	قُلْ
(on) to	عَلَىٰ	I shall stray	أَضَلُّ	Verily only	فَإِنَّمَا
I walk aright	اهْتَدَيْتُ	And if	وَإِنْ	Myself	نَفْسِي ۝
To me	إِلَيَّ	Reveals	يُوحِي	(it is) for what	فِيمَا
(is) All-Hearer	سَمِيعٌ	Truly He	إِنَّهُ	My Lord	رَبِّي ۝
				Ever Near	قَرِيبٌ

Translit	Qul 'In Dalaltu Fa'innamā 'Adillu 'Alá Nafṣī Wa 'Ini Ahtadaytu Fabimā Yūhī 'Ilayya Rabbī'Innahu Samī`un Qarībun
AhmedAli	کہ دو اگر میں غلط راستہ پر ہوں تو میری خلطی کا دبال مجھی پر ہوگا اور اگر میں سیدھی راہ پر ہوں تو اسی کے میرا رب میری طرف وحی کرتا ہے بے شک وہ سننے والا قریب ہے
Jalandhry	کہ دو کہ اگر میں گمراہ ہوں تو میری گمراہی کا ضرر مجھی کو ہے۔ اور اگر ہدایت پر ہوں تو یہ اس کا طفیل ہے جو میرا پروردگار میری طرف وحی پہنچتا ہے۔ بے شک وہ سننے والا (اور) نزدیک ہے
YusufAli	Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near."
M.Khan	Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."
Pickthal	Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.
Shakir	Say: If I err, I err only against my own soul, and if I follow a right direction, it is because of what my Lord reveals to me; surely He is Hearing, Nigh.

وَلَوْ تَرَىٰ إِذْ فَرِعُوا فَلَا فَوْتَ وَأَخْدُوا مِنْ مَكَانٍ قَرِيبٌ ﴿51﴾

When	إِذْ	You could see	تَرَىٰ	And if	وَلَوْ
Escape	فَوْتَ	So no	فَلَا	They will be terrified	فَرِعُوا
A place	مَكَانٍ	From	مِنْ	And they will be seized	وَأَخْدُوا
				Near	قَرِيبٌ

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

Translit	Wa Law Tará 'Idh Fazi`ū Falā Fawta Wa 'Ukhidhū Min Makānin Qarībin
AhmedAli	اور کاش آپ فوت دیکھیں جب کہ وہ گھبرائے ہوئے ہوں گے پس نج سکیں گے اور پاس ہی سے پکڑ لیے جائیں گے
Jalandhry	اور کاش تم دیکھو جب یہ گھبرا جائیں گے تو (عذاب سے) نج نہیں سکیں گے اور نزدیک ہی سے پکڑ لئے جائیں گے
YusufAli	If thou couldst but see when they will quake with terror: but then there will be no escape (for them), and they will be seized from a position (quite) near.
M.Khan	And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
Pickthal	Couldst thou but see when they are terrified with no escape, and are seized from near at hand,
Shakir	And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place

﴿52﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاؤشُ مِنْ مَكَانٍ بَعِيدٍ

In it	بِهِ	We do believe	آمَنَّا	and they will say	وَقَالُوا
Receive	التَّنَاؤشُ	They	لَهُمُ	And how could	وَأَنَّى
Far off	بَعِيدٍ	A place	مَكَانٍ	From	مِنْ

Translit	Wa Qālū 'Āmannā Bihi Wa 'Annā Lahumu At-Tanāwushu Min Makānin Ba`īdin
AhmedAli	اور کہیں گے ہم اس (قرآن) پر ایمان لے آئے میں اور اتنی دور سے (ایمان کا) ان کے ہاتھ آنکھاں مکلن ہے
Jalandhry	اور کہیں گے کہ ہم اس پر ایمان لے آئے اور (اب) اتنی دور سے ان کا ہاتھ ایمان کے لینے کو یونکر پچھ سکتا ہے
YusufAli	And they will say "We do believe (now) in the (Truth)": but how could they receive (Faith) from a position (so) far off—
M.Khan	And they will say (in the Hereafter): "We do believe (now);:" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
Pickthal	And say: We (now) believe therein. But how can they reach (faith) from afar off,
Shakir	And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?

﴿53﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ

In it	بِهِ	They disbelieve	كَفَرُوا	Indeed	وَقَدْ
About the Unseen	بِالْغَيْبِ	And they (used to) guess	وَيَقْذِفُونَ	before	مِنْ قَبْلٍ ۖ
far	بَعِيدٍ	A place	مَكَانٍ	From	مِنْ

Translit	Wa Qad Kafarū Bihi Min Qablu Wa Yaqdhifūna Bil-Ghaybi Min Makānin Ba`īdin
AhmedAli	مالائکہ پہلے تو اس کا انکار کرتے رہے اور بے تحقیقیت بائیں دور ہی دور سے ہانکار کرتے تھے
Jalandhry	اور پہلے تو اس سے انکار کرتے رہے اور بن دیکھے دور ہی سے (ٹلن کے) تیر چلاتے رہے

# The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سباء

<b>YusufAli</b>	Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the Unseen from a position far off?
<b>M.Khan</b>	Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untrue], from a far place.
<b>Pickthal</b>	When they disbelieved in it of yore. They aim at the unseen from afar off.
<b>Shakir</b>	And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَا عِهْمٍ مِنْ قَبْلٍ ۝ إِنَّهُمْ كَانُوا فِي شَكٍ مُرِيبٍ

﴿54﴾

And between	وَبَيْنَ	Between them	بَيْنَهُمْ	And a barrier will be set	وَحِيلَ
As	كَمَا	They desire	يَشْتَهُونَ	That which	مَا
*Before	مِنْ قَبْلٍ ۝	With the people of their kind	بِأَشْيَا عِهْمٍ	was done	فُعِلَ
In	فِي	Have been	كَانُوا	Verily they	إِنَّهُمْ
		suspicious	مُرِيبٍ	Doubt	شَكٌ

<b>Translit</b>	Wa Ḥīla Baynahum Wa Bayna Mā Yashtahūna Kamā Fu`ila Bi'ashyā`ihim Min Qablu 'Innahum Kānū Fī Shakkīn Murībin
<b>AhmedAli</b>	اور ان میں اور ان کی خواہش میں آذکر دی جائے گی جیسا کہ ان کے ہم خیال لوگوں کے ساتھ اس سے پہلے کیا گیا ہے شک وہ بھی جیسے انکی گزشتک میں پڑے ہوئے تھے
<b>Jalandhry</b>	اور ان میں اور ان کی خواہش کی چیزوں میں پر دھ مائل کر دیا گیا جیسا کہ پہلے ان کے ہم جنوں سے کیا گیا وہ بھی الجھن میں ڈالنے والے شک میں پڑے ہوئے تھے
<b>YusufAli</b>	And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.
<b>M.Khan</b>	And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.
<b>Pickthal</b>	And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.
<b>Shakir</b>	And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.